

THE STORY OF "ALSO."

BY: SHAYKH NASR AL-FAHD

ONE OF THE BROTHERS TOLD ME: "I TRIED TO SERVE ISLAM
BUT WASN'T ABLE."

I SAID: "HOW?"

HE RESPONDED: "MY MEMORIZATION AND UNDERSTANDING
COMPETE (AGAINST EACH OTHER) IN POORNESS, AND I'M
UNABLE TO MEMORIZE MUTUN(TEXTS) AND SEEK
KNOWLEDGE."

I SAID: "AND IS SERVICE TO ISLAM LIMITED TO THIS?"

HE ASKED: "WHAT SHOULD I DO?"

I SAID: "BY THE GRACE OF ALLAH, THE DOORS ARE WIDE
OPEN, SO THERE'S SEEKING KNOWLEDGE, JIHAD,
COMMANDING GOOD AND PROHIBITING EVIL, AND DA'WAH,
PREACHING, AND OTHER THAN THESE, SO WHOEVER IS
UNABLE OVER ONE MATTER, HE'S CAPABLE OVER ANOTHER.
PERHAPS THE LAYPERSON CAN SURPASS THE SCHOLAR IN
JIHAD, AND MAYBE HE'LL BE ABLE TO REMOVE THE EVIL
THAT THE BOOKS THEMSELVES DO NOT, AND EACH
PERFECTS ANOTHER.

HE SAID: "I AM NOT CAPABLE OF ANY OF THIS."

I SAID: "YOUR SPEECH REMINDS ME OF A STORY."

HE ASKED: "WHICH ONE?"

I SAID: "IT WAS SAID - AND THE STORY GOES LIKE THIS -
VERILY, 'ALSO' WAS CENSURED BY THE WRITERS AND
POETS, AND THEY WOULDN'T USE HER IN THEIR POETRY AND
PROSE, AND THEY USED TO SAY: "SHE IS A WORD USED IN
THE SPEECH OF THE SCHOLARS AND AUTHORS OF
COMMENTARIES AND FOOTNOTES, AND THERE ISN'T IN HER
ANY ELOQUENCE, RATHER ANY PIECE OF LITERATURE WHERE
SHE IS PRESENT FALLS IN QUALITY," SO IT BECAME THAT
'ALSO' WAS DRIVEN OUT THE DOORS.

UNTIL ONE OF THE POETS SAID:

An eloquent singer in the morning 🌸 *Felt sad, singing in the woods*

I have remembered a close friend, 🌸 *So I cried from my grief, and my*
time, and the past *grief consumed me*

And when you complain, I don't understand why 🌸 *And when I complain, you don't understand why*

Except that I have confessed my affection toward her 🌸 *And she 'also' confessed her affection toward me*

SO THE WRITERS SAID: "PUT 'ALSO' IN A PLACE THAT DOESN'T NEED ANYTHING ELSE, AND SHE WILL HAVE A SWEETNESS, TENDERNESS, AND SPLENDOR THAT CANNOT BE (ELOQUENTLY) DESCRIBED"

AND YOU ARE SIMILAR TO 'ALSO' HERE, AS SHE WAS CENSURED BY THEIR LETTERS AND HER WEIGHT. NOTHING OF HER HAS CHANGED UNTIL SHE WAS PLACED IN A SUITABLE PLACE, WHERE SHE HAD SUCH SPLENDOR THAT MADE HER SUPERIOR TO OTHERS, SO THE PROBLEM IS NOT IN 'ALSO,' BUT RATHER IN WHERE SHE'S POSITIONED.

AND IF A MUSLIM IS SINCERE IN HIS WORK, ALLAH WILL EASE IT FOR HIM, AND WHOEVER STRIVES TO SERVE ISLAM WITH SINCERITY WILL KNOW HOW TO SERVE IT.

SO SOME OF THE BROTHERS WANTED TO WAGE JIHAD IN THE PATH OF ALLAH BECAUSE MANY WERE DISCONTENT WITH BEING HUMILIATED, SO SOME OF THEM SAID: "YOU ARE NOT SEEKING KNOWLEDGE SO THAT YOU COULD BENEFIT THEM," AND OTHERS SAID: "YOU ARE NOT A LEADER, SO THAT YOU COULD LEAD THEM," AND SOME SAID: "YOU DON'T TRAIN, SO YOU'D BE A BURDEN UPON THEM (WHO WAGE JIHAD)," SO THEY SPOKE A LOT, AND OUR BROTHER LISTENED TO THEM.

AND WHEN THEY FINISHED, HE THOUGHT A LITTLE, THEN HE ASKED THEM:

AREN'T THE MUJAHIDIN SURROUNDED BY MINEFIELDS?

THEY RESPONDED: YES!

SO HE SAID: SO IF I DON'T BENEFIT THEM AT ALL, MAKE ME AT LEAST A MINESWEEPER FOR THEM!



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